

At a debate with some fags in a university in Indiana, my opponent cracked at one point that the Bible had very little to say about sodomy, that it didn't even make the Big Ten — meaning, of course, that since the word fag didn't appear in the ten commandments, it was binding on nobody. His buddies all laughed. But what he did was betray his total ignorance of the Bible. And he needs to check his brains at the door if he has another debate, just to be sure he has any brains left. The truth is, that the Bible has much to say about sodomy and other terms all of which mean the same thing and all of which are enough to damn the impenitent sinner to hell forever. Cute little remarks will not save the day for the impenitent sodomite. We will consider a few scripture verses condemning the homosexual lifestyle, under whatever name they desire.

The Bible plainly says that sodomites are wicked sinners before the Lord exceedingly (**Gen. 13.**); and that they are abominable to God (**Lev. 18:22.** *“Thou shalt not lie with mankind as with womankind, it is abomination.”*); (**Rom. 1:32.** *“Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”*); that they are called dogs throughout the scriptures and in common use throughout the centuries because they are filthy, impudent and libidinous; and that they produce in society mass intoxication from their wine made from grapes of gall from the vine of Sodom and fields of Gomorrah, further producing society's mores with the poison of dragons and the cruel venom of asps (**Deut. 32:32-33.**) (*“For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps.”*); and show their sin and shame on their countenance (**Isa. 3:9.**) (*“The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.”*); shameless and unable to blush (**Jer. 6:15.**) (*“Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.”*); they're workers of iniquity (**Psa. 5:5.**); liars and murderers (**Jn. 8:44.**) (*“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”*); will proliferate at the end of the world, bringing final judgment on mankind (**Lk. 17: 26-30.**) (*“And as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”*); and have finally been given up by God to uncleanness, to dishonor their own bodies, to vile affections and to a reprobate mind, such that they cannot think straight about anything (**Rom. 1:23-28.**); and unable to blush, be ashamed or repent (**Jer. 6:15**), they have no hope of heaven (**Rev. 22:15.**) (*“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”*) and they are dogs (sodomites) (*“It is a fearful thing to fall in the hands of the living God.”* **Heb. 10:32.**)

The Holy Ghost gives a faithful account of the history of Lot and his family, that sodomites are vile, wicked sinners before the Lord exceedingly and doom nations, to wit:

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? Son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, and my soul shall live. I have accepted thee concerning this also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.” (Gen. 19:1-29.)

I love you. Amen.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29).

The contemplation of the resurrection of damnation is a right and proper topic for us to meditate upon, just as that resurrection of life occupies our thoughts and hearts while we yearn for that time when we might put off this corruptible and put on incorruptible flesh. Now some would say, and I feel safe in saying that 100% of those who claim to be Christian preachers in this world today feel this way, that the contemplation of hell, the condition of the resurrected damned, and the torment of the lost sinner is not a beneficial or an edifying endeavor. The study of the condition of those souls has us looking down into the depths and not up to the throne of Grace, they may say. It focuses our attention on the negative aspects of death and not the eternal glory of heaven. It is too harsh and focused on pain and anguish not the bliss and glory that would draw people to belief in God if we focus on these torments and the state of the damned. If any of you share that feeling, please consider these excellent words of Isaac Watts on this very point:

“It is confessed that a discourse on this dreadful subject is not a direct ministration of grace and the glad tidings of salvation, yet it has a great and happy tendency to the same end, even the salvation of sinful men; for it awakens them to a more piercing sight, and to a more keen sensation of their own guilt and danger: it possesses their spirits with a more lively sense of their misery, it fills them with a holy dread of divine punishment, and excites the powerful passion of fear to make them fly from the wrath to come, and betake themselves to the grace of God revealed in the gospel. The blessed Saviour himself, who was the most perfect image of his Father's love, and the prime minister of his grace, publishes more of these terrors to the world, and preaches hell and damnation to sinners more than all the prophets or teachers that ever went before him; and several of the apostles imitate their Lord in this practice. They kindle the flames of hell in their epistles, they thunder through the very hearts and consciences of men with the voice of damnation and eternal misery, to make stupid sinners feel as much of these terrors in the present prospect as is possible, in order to escape the actual sensation of them in time to come. Such awful discourses are many times also of excellent use to keep the children of God, and the disciples of Jesus, in a holy and watchful frame, and to affright them from returning to sin and folly, and from the indulgence of any temptation, by setting these terrors of the Lord before their eyes.”

I sum it up this way. If Jesus preached on it, you should deeply, seriously, and studiously consider it, contemplate it, and take it to your heart. We must consider this resurrection of damnation as closely as we consider the resurrection of life so that we might hear the lessons our Savior has provided for our learning. So to those who argue with this idea, I tell you to stop thinking your own thoughts and read the words! There are many aspects we can contemplate and discuss on this topic of the resurrection of damnation.

Today, I would like to focus our attention on the qualities of that resurrected body, as compared to the resurrected body of the Body of Christ. We have discussed many times the qualities or characteristics of those bodies of the resurrected righteous. We know that they will be as Christ's at His ascension, and as it is even now:

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”(1 Jn. 3:2).

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”(Phil. 3:21)

A brief reminder of these attributes of our new bodies, remembering that they are the attributes of Christ's body first:

Beautiful – We will appear in the perfect form of our current visage, but without a single blemish, defect, or imperfect proportion, as Adam likely was before The Fall; moreover, we will be recognizable to each other **and** to our enemies who behold us across that great gulf fixed between heaven and hell. ***“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus...” (Luke 16:23-24).*** The rich man knew both Abraham, whom he had obviously never seen in life, and Lazarus, whom he viewed with contempt every day in life. ***“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow,” (Revelation 1:13-14).*** Here John saw Christ, but almost didn't recognize Him; He looked like Christ, but more glorious and shining in His new body. ***“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,” (Daniel 12:3).*** That's a beautiful radiance that comes not just from physical appearance but from the whole being, the attitude, the sheer (currently) inexpressible joy of being in the presence of the LORD with no distractions of this life needing attention any longer.

Powerful – The bodies of the resurrected righteous will no longer suffer from the weakness of the flesh, whether physical weakness of hunger, fatigue, and illness, or the spiritual weakness of sin. ***“...it is sown in weakness; it is raised in power,” (1 Cor 15:43).*** The resurrected body of the saints will no longer be constrained by the physical laws of nature as we know them currently, how else could they be in the clouds for those who are changed in the twinkling of an eye to meet them there (**1 Thessalonians 4:17**). This is power over death, which cannot, for all eternity, touch these bodies, for death has been overcome, and they have been raised immortal (**1 Corinthians 15:53**).

Agile – We will travel in ways not currently possible for us to move ***“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their site And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,” (Acts 1:9-11).*** Also ***“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you” (John 20:26).***

Impassible – Note not impassable, but impassible, incapable of suffering of pain or harm. Is there any better or more explanation needed on this point than ***“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away,” (Revelation 21:4).*** If God wills that there be no more pain for His beloved people, what then could cause it?

Spiritual – Our new bodies will be spiritual, focused on things not of nature as we are today, keeping the machine of this natural body running, being forced to rest to replenish its energy, succumbing to physical and mental weakness and the limits this frame has. We will have none of those limitations, and therefore become creatures focused on the spiritual, of serving our God continually, as those angels who stand beneath the firmament do, using our agility and power in service to Him for all eternity. ***“It is sown a natural body; it is raised a spiritual body...” (1 Corinthians 15:44).***

So now, let us look at the characteristics of the resurrection of damnation. I believe that their characteristics can be directly contrasted to those of the redeemed.

Ugliness – For lack of a better way of putting it, these are ugly brutes. Think zombies, Frankenstein’s monster, gargoyles on the outside of cathedrals and other large buildings. But it’s more than just physical ugliness. The masks that these people wear when they deal with us, which just barely hide the abject and complete hatred, the utter contempt that they have for us will all be gone. There will be no restraint to their cursing of God; no politeness imposed upon them by their societal rules. The bright shining light that the righteous are surrounded by around the throne is utterly denied the souls in hell. ***“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever” (2 Peter 2:17).*** Their bodies will exist largely the same way they did in their earthly lives, but without the bright shining light that we are exposed to such that we have no need of the sun. Their eyes will be covered in the mist of darkness that they willingly covered them with while alive, denying the truth of God even while they are subjected to His justice. They will be able to see us across that great gulf, but unable to comprehend the joy we are surrounded and submerged in. It will be ugliness to the eye, ugliness to the heart, ugliness to each other, ugliness to the touch, to the hearing, everywhere there is ugliness for them. No beauty or joy in anything.

Weakness – The powerful on earth will be reduced to no power. No physical ability to do anything but writhe in their misery for all of eternity. Those who were the high and lofty ones, the princes and judges in life, who with the nod of a head, the utterance of a word changed the course of history, ended or extended life, granted or took fortunes, who set the course of human history will not be able to move of their own will. They will be subjected to the complete power of their Creator and be utterly powerless to do a thing about it or change their condition.

“For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. ...And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.”(Isaiah 2:2,17)

Bound – They will be bound in chains! ***“To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron” (Psalm 149:7-8).*** The chains that God uses will surpass anything we have ever seen. Think anchor chains times a thousand! No man will be able to move of his own power once in those chains! Combine the chains with darkness. How miserable an existence will that be!! To know that our bodies have been changed to become lithe, agile creatures of service to our God, to see us in that action will torment them and cause them to curse even further. They will be unable to break out of the eternal cycle of blasphemy, hurtling insult after insult at their Creator as they are bound in their sinful ways, having been sown in corruption, and kept in corruption! These chains bind them in this cycle of continual sin, knowingly unable to repent and seeing that their time was not redeemed.

Tormented – where we will feel no more pain, literally, of any kind whatsoever, those taken in the resurrection of damnation will only grow in their ability to feel pain. New kinds of pain, new extremes of pain. ***“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isaiah 66:24).*** This represents two broad categories of pain and anguish for the unrighteous. The worm is that which is internal, eating at them day after day after day for eternity. Their conscience, if you will; the knowledge, sitting right in front of them that WBC and all the preachers of truth before us told them, warned them, brought a faithful report to them of their sins and they sought to kill us for it. The knowledge that **nothing** will ever change that, as they heard sentence passed and judgment is now being executed for which there is no appeal. Then the fire, the physical torment of their eternal, physical body. As our capacity to know joy and wonder in the service and praise of our Creator will know no upward limit, so will their capacity and knowledge of pain. This fire is brought to them, as it were, an external source of torment and pain that will never be extinguished, and the smoke of that torment will ascend up forever and ever; where would it ascend up to? To the eyes of the righteous! The eternal and ever-present witness that the promises of God to avenge His people is actively being fulfilled and will be for all eternity. They will be an ever-present reminder of the vengeance of our God, our ***“consuming fire” (Hebrews 12:29)*** who has promised to avenge us the blood, the hard looks, and the hard speeches we have been subjected to since entering into His earthly service.

Carnal – the bodies of the wicked will be natural, as they have not been changed, they have not been sown in incorruption. ***“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23).*** They have worked iniquity their entire lives, and earned these wages. They have not overcome the victory of death and the grave, as they have only sown that seed of corruption. I say again, they do not have that changing that our bodies will go through into a spiritual state, made possible by the grace and blood of Jesus, therefore they can only have that carnal, natural body of that first Adam. The change that our bodies will go through is a physical one, supernaturally accomplished by the quickening power of God. No such energy is expended on these, who have earned this wage, who have sown only to the flesh, and now must reap from the flesh. With that carnal body comes all the fallings, the hatred of God, and the natural weaknesses that assail them while in life. Add to it the one element of eternity, however, and the torment is horrific. Imagine if we had no hope of escaping these weak, base despised frames for something more glorious. If we had no hope of putting off the bounds and chains of this place to assume citizenship and take title deed to the mansions that have been prepared and **promised** to us. Take those fears that come to you at your weakest moments when you doubt your salvation – and imagine facing that every second of eternity. That is what their carnality will be. No hope of any kind for anything other than the eternal reminder of their sinful lives and their still sinful existence. What a wretched existence that will be.

These are things to ponder, beloved, to meditate upon with fear and trembling, lest we find our resurrected bodies in this state.

I thank you for allowing me to speak today and I hope this has been of service to you.

I love you all. Amen.